1: Allen H-4 (no date) 1932 RI1 Georgia RI1

WEALTH AND STATE

644 Since the capture of Tiflis from the Muslims by King David Aghmashenebeli in 1122, the Court of the Bagratids had been removed there from Kutais. But those strong and watchful rulers were always moving. In summer, the half-nomadic Court passed up into the highlands of Samtzkhé, where the King might enjoy an equable climate, while overlooking the most turbulent of his feudatories.[1] During the autumn the Court hunted over the vast preserves of Nadcharmagevi on the marches of Amier and Imier,[2] and in the winter it went sometimes to Geguti or to Tzkhomi (Sukhum) in Abkhazeti.[3]

●527 On great feast-days, the people, as they love, got their sight of the magnificence of royalty and nobility.

"On the first day of January", writes Wakhushti, "before the morning prayer, the Dchqondideli offered the King and Queen a cross, an icon, a robe and some sugared cakes; after mass all the *eristavni*, the officers and persons about the court made gifts of objects relating to their own particular functions. For instance the Chief of the Falconers offered a falcon, a kite and the gilded head of a wild goat; the Master of the Horse, a horse in gilded harness; and the other court officials gifts relating to their employment; for the *eristavni* it was a matter of a horse each. These last and also all the others brought an arrow, meaning that they intended it for the King's enemies, and saying, 'God prolong your reign for many years, and may this arrow reach the heart of your enemy'. After the acclamation of the army, there was a great feast, rejoicings and fêtes. As for the horses presented by the *eristavni*, the Chief of the Falconers had them led into the enclosure of the royal hunt near the palace where he killed them in the evening. During the night the enclosure filled with foxes, jackals and wolves; in the morning a keeper shut the gates and prevented the beasts from getting out. The next day at an early hour the King came there on horseback with all his nobles and the beasts were released and shot down with arrows. After that they returned to the feast.

"Here are the Easter ceremonies. Mass at daybreak; after Mass, the King and the nobles broke the fast with a light meal of meats, then they went to the hippodrome. There they set at the top of a mast the royal cup of gold and silver, which served as a target for the arrows of the young boys; the one who knocked it down received it as a reward. After that the tourney; the victors had the royal box on their side and each received a reward. The same thing was done on the royal marriage-day and other important occasions; later the company was entertained by the King at superb banquets, accompanied by music and other diversions.

"While the Catholicos and bishops were present there was no music but simply chants. When they departed, music, dancing and diversions began."[4]

187 The culture of mediæval Georgia was in character with the feudal culture of the contemporary Christian world, but it

[1] Cf. Brosset, *H. de la G.*, I, 474.
[2] Brosset, *H. de la G.*, I, 474.
[3] Wakhushti, *Dis. Géo.*, p. 231.
[4] Wakhushti, *Dis. Géo.*, pp. 32–3.